able. (Eickstedt here referred inexplicably several times to the light-skin pigment as characteristic of the Black-bone Lolo, who are usually described by the Chinese as dark-skinned.) Racially, he said, the Black-bone Lolo are no more related to the southern agricultural Lolo than to the White-bone. From this it would seem probable that the so-called Lolo of Yun-nan in reality are peoples subjugated by the Black-bone Lolo who, after becoming Lolo in culture and forgetting their former cultures, were forced by the pressure of their own multiplication to migrate in search of land. The Black-bone Lolos in the meantime stayed behind in their Ta-liang stronghold.

In any case the Han-Chinese have known of the Lolo in their present habitat for over 2500 years. Ssu-ma Ch'ien mentions them during the Later Chou period and pointed out ethnographical characteristics, among them the custom of wearing the hair in a forward-pointing horn, a practice still in effect. Legend, the sphere of economy, culture, and language, said Eickstedt, point unquestionably to the northern part of the East Tibetan mountain land as their early home, the region presently occupied by the Hsi-Fan. Like the Miao, they, too, were subjected to the population pressures from the northwest desert lands, where droughts and wars led to the migration of splinter groups from the high steppes of Eastern Tibetia southward along the steppe-land corridor. This western high steppe corridor afforded them a special economic adaptation not open to the rice and wheat farmers. This economic relationship provided for lines of least resistance leading to similar geographical landscapes in the south tied in with the high mountains and meadows of southwest China. In Ssu-ch'uan as Eickstedt pointed out, the lines of tribal migration crossed each other, and there was the development of stratified lines of movement.[83]

Just when the Lolo entered the present stronghold area is unknown, but probably in the early Chou or pre-Chou period. Ling Shun-sheng believed they migrated from Yun-nan into Kuei-chou during the Ch'in and Han periods where they found the aboriginal Ch'i-lao, a T'ai group, already in occupation of the land.[84] The great chief of the Lolo in Kuei-chou during the time of the Three Kingdoms was of the An Clan. When the Marquis Wu (Chu-ko Liang) conquered South China for the Ssu-ch'uan Han Dynasty, this Lolo chief was Lo Chi-huo with his seat of rule at Chien-ning in northeast Yun-nan. His tribe was

[181 cont.]

769 778 nine knots for a woman, serve as armatures for figurines made from tufts of paper. These figurines, which are of a height of about ten centimeters, are fastened to the partition which forms the ancestral altar.

793 The "Lolo" have priests-sorcerers who pass down the traditions by word of mouth.

181 53 The "Lolo" are of a rather happy disposition, and like the "Meo" they neglect no opportunity for feasting. They perform singing dances, the boys on one side, and the girls on the other. These dances are accompanied by the musical instruments of which we have spoken above.

[182] The "F'ou-la"

101 [131] The "F'ou-la" form a tribe of the "Lolo" group which is represented in Tonkin by only a hundred people, spread in small hamlets the length of the frontier, in the regions of Hoang-Su-Phi, Muong-khuong, and Baxat.

The "Thai" call them the "P'ou-la."

In their dialect, the "F'ou-la" call themselves by the name of "Peu-pa."

101 582 [167] Like the other "Lolo," the "F'ou-la" come from the provinces of the south of China and are extremely mixed with the other tribes of the frontier zone, but they also preserve their original characters by avoiding all intermarriage with their neighbors. They maintain their special type as described above with reference to the "Lolo." [181] They are timid and gentle, which constitutes a weakness in relation to the neighboring tribes, who are more energetic.

197 The vocabulary of the "F'ou-la" differs noticeably from that of the "Lolo," but evidently is related to the dialects of the group; the sentence structure is identical with that of the "Lolo."

212 198 They are not acquainted with any writing; they employ Chinese characters. Their language of commerce is the "kouan-hoa."

342 231 The "F'ou-la" live in cabins of two principal models:

1. Cabins on piles, of the type used among the "Thai," but consisting of a flooring raised only a very little above the ground

[185 cont.]

773 The "Man" called "Yem-pa."
[101] The "Meo" called "Méo-pa."

[186] When the mother was making the first garment for her children, she commenced with the ancestors of the "Thai" and of the "Man," to whom she gave very good measure. Next, the piece of material being more than half used up, she cut shorter the garment for the ancestor of the "Méo." After this so little material remained that the ancestor of the "Xa-pho" could have only the little jacket still worn by the "Lolo."

[187] The "Ho-nhi"

101 This "Lolo" tribe is represented in Tonkin, between Phongtho
131 and Trinhthuong, only by a few hamlets containing a total of from
161 200 to 300 individuals. Important groupings of "Ho-nhi" are settled in southern Ynnnan, particularly in the region of Pou-eurl. They still are called by the names of "Ouo-ni" or "Wo-ni."

● [167] They come from western Yunnan.

142 They have the general appearance of the "Méo," but they
147 have skin noticeably darker than the latter. They have very sturdy
181 constitutions, but are of a gentle and apprehensive disposition which impels them to isolation.

197 They speak a "Lolo" dialect rather different from that of the
198 other tribes of the group. They use the "kouan-hoa" as their com-
212 mercial language. They have a very limited number of literate persons.

291 The costume of the men resembles that of the "Méo" of the region, but the blue color of the costume is a very dark shade.

[177] The women likewise wear clothing of a very dark-blue material, which includes the following:

1. A jacket reaching down to the knees. This jacket is slit on the left side from the bottom up to the belt. The front is lifted up and fastened to the belt on the right side.

2. A breast covering of triangular shape. The point of the triangle is at the top, held about the neck by a cord. The lower